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and negro, the white and Indian, and the negro and Indian in the Americas, would throw a great deal of light on heredity, were it not for the fact that they form a class of society to be distinguished only with the greatest difficulty from the other classes. For that reason Dr. Fischer has made his studies among the Bastards of Rehoboth in German Southwest Africa. They are the result of the crossing of Boer and Hottentot, races so distinct that it is easy to trace the inheritance of their physical characteristics in which Dr. Fischer was principally interested. They constitute a distinct group whose history is known with a fair degree of accuracy. The book begins with a description of the country and a history of the Bastards as a race and also of the twenty-three families of whom the author made a special study; a description of their physical characteristics and a discussion of the Mendelian law as it bears on the inheritance of these characteristics; and finally a brief study of their life, political, economic, and psychic, showing the influence of the two original races upon the cross-breed. Dr. Fischer has worked out with a great deal of care, twenty-three family histories and has made measurements of a great many of their individual members. His conclusions are that the Mendelian law holds good for race-crossing, the inheritance of the racial traits of the two lines following alternately, but that the inheritance is of individual rather than racial characteristics and that a new pure race does not result from cross-breeding.

*En Algérie.* By ARNOLD VAN GENNEP. Paris: Mercure de France. 1914. Pp. 217.

This little account of M. van Gennep's five months' stay in Algiers in search of ethnological material is one to be read with a good deal of pleasure if not with so very much profit. His purpose was to study the native arts and industries in their proper environment and he has gathered together here the by-products of his search for knowledge in the form of the amusing experiences which befell him and which lose nothing in the telling.

The one serious contribution among these sketches is a study of the native mentality, in which he notes that the natives are able to comprehend our whole civilization, intellectual and material, excepting only our natural sciences to which we owe our intellectual freedom. There takes place here as in the inhabitants of many other tropical lands an arrest of mental develop-

ment between the ages of twenty-five and thirty. As an explanation of this phenomenon the author advances, (1) the literary rigidity imposed by Islam; (2) the appeal to the authority of others also imposed by Islam; (3) the precocious development of sexuality sanctioned if not ordained by Islam; (4) the compensatory retrogression due to woman, a reason which he assigns tentatively because the laws of heredity have not been fully established; and (5) the lesser complexity of the social life, for the more complex the social life is, the more each individual is obliged to acquire a more complex and extended knowledge and if he does not possess this faculty of adaptation to a changing environment, he is condemned to die.

*The Life of a South African Tribe.* By HENRI A. JUNOD. Vol. I: *The Social Life.* 1912. Pp. 500. Vol. II: *The Psychic Life.* 1913. London: Macmillan. Pp. 574.

Mr. Junod, of the Swiss Romande Mission, has made a very careful study of the Thonga tribe, a group of Bantu peoples settled on the eastern coast of South Africa, in Natal, the Transvaal, Rhodesia, and mostly in Portugese East Africa. The first volume published in 1912 dealt with the social life, taking first the life of the individual and then various phases of family, communal, and national life. The second volume, published in 1913, is entitled *The Psychic Life*. A transitional section at the beginning of the second volume treats of agriculture and industry with a very interesting chapter on the native system of land tenure. This is followed by a study of the Thonga literature and art prefaced by a discussion of the characteristics of the Bantu intellect as exhibited in their language which has reached a high stage of development. The last section is devoted to religion and superstition.

The two volumes form a very valuable study of the life of an African tribe in all its phases. Perhaps the strongest impression that comes from the reading is that the Bantus, far from being the primitive people we are accustomed to consider them, have really developed by many stages and through long periods of time, a very complex civilization. Mr. Junod has worked out in tentative fashion four periods of this development, the second one ending in 1500, showing a decided progress due largely to changes in environmental conditions.